THE School of Vertue AND Book of good NURTURE, teaching Children and Youth their Duties.

Newly perused, corrected and amended

Hereunto is added

A Brief Declaration of the DUTIES of each DEGREE.

ALSO

Certain PRAYERS, and GRACES,

Compiled by *R. C.*

If thou wilt be counted vertuous and holy,
Despise not good counsel, but rebuke folly.

London, Printed by *E. Crowch*, for *J. Wright*, next to the Globe in *Little-Brittain*.

The second part of this book is believed to be unique. It is by Richard Weste (see the Acrostic on the back of its title) & dated 1619, though the first Part to which it is added, is some 50 years later in date, & is printed from more worn type & on different paper.

The 'Demeanour in serving at the Table' in Weste's book (A vii back, to B3) was reprinted by Bensley & Sons in 1817 (for Sir Francis Freeling for the Roxburghe Club) as "The Booke of Demeanor, and the Allowance and Disallowance of certaine Misdemeanors in Company", a title mostly taken from No. 8 in Weste's 'Table of the Points', sign. A 3. Bensley's reprint was reprinted by F. J. Furnivall in his Babees Book for the Early English Text Society, 1868, p. 281-296.

The first part of this volume, is Francis Seager's Schoole of Vertue (newly perused by the first Auctour, anno 1557) altered and added to by Robert Crowley. Mr. Hy Huth has two editions of this Part I, for one of which he gave 19 £. 5s. at McCorser's sale.* The 1557 edition of Seager's Schoole of Vertue was reprinted in The Babees Book, p. 333-355

* The Brit. Mus. has also an edn. printed for J. Wright, like the present one, but not by E. Crowch's. It is dated 1677.

F. J. Furnivall 24 Feb. 1871

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The Preachers Counsel to Parents and Masters.

R egard the soft and tender Youth,
O Parents of your Children dear,
B e unto them in faith and truth
E xamples manifest and clear,
R emember, if the Children halt,
T he Tutors chiefly are in fault.

C ontroul them wisely with the tongue,
R eform them justly with the Rod;
O ut of their hearts while they are young,
W ed all abuse offending God:
L et Vice in them have small abode.
E xhort, reprove, and reprehend
Y our Children, that they may amend.

The Authors Name in Verdict.

Say well some will
by this my Labour,
Every one yet
will not say the same.
Among the good
I shall find favour.

God forgive them
that do me blame,
Each man I wish
whom I offend,
Rightly to read me,
& their faults amen

acrostick Seager.

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The SCHOOL of VERTUE.

FIrst in the morning
when thou dost wake,
To God for his grace,
thy Petition make,
This Prayer following
use daily to say,
Thy heart lifting up,
thus dost thou pray.

Morning Prayer.

O God, from whom
all good works proceed,
To thee we repair
in time of our need,
That with thy grace
thou wouldst us endue,
Vertue to follow,
and vice to eschew,
Hear this our request,
and grant our desire,
O Lord, most humbly
we thee require.

This day us defend,
that walking aright,
We may do thy thing
allowed in thy sight.
That as we in years
and body do grow,
So in good Vertues
we may likewise show
To thy glory, O God,
and joy of our Parents
Learning to live
after thy Commandments:
Flying from sin
and all kind of crime,
Applying our Books,
not losing our time.
That we may go forward
here in well doing
In this Vale of misery,
unto our lives ending,
That after this life
here transitory,
We may attain
unto greater glory.
† The Lords Prayer then
see that thou recite,
And keep this good order,
each morning and night.

How

How to order thy ſelf when thou riſeſt, and in apparelling thy body.

Chap. 1.

FLY every ſloth
and overmuch ſléep,
In health thy body
thereby thou ſhalt kéep.
Much ſléeping ingendreth
diſeaſes and pain,
It dulleth the wit,
and hurteth the bráin.
Early in the morning
thy bedding forſáke,
Thy garments put on,
and thy ſelf ready make.
To caſt up thy bed
let it be thy part,
Elſe may they repórt,
that beaſtly thou art:
For ſo to depart,
and let the ſame lye,
In neither handſome
nor yet mannerly.
Down from the Chamber
when as thou ſhalt go,
Thy Parents ſalute thou,
and the Houſhold alſo.

Thy

Thy hands sée thou wash,
thy head likewise keam,
And in thine apparel
sée torn be no seam;
With thy Cap fairly brusht,
thy head cover than,
Putting it off
in speaking to any man.
Cato doth counsel thée,
thy elders to reverence,
Declaring thereby
thy duty and obedience.
Thy Shirt-coller fast
unto thy neck knit,
Comely thy Cloathing
about thée make fit:
Without thy Girdle
abroad do not go;
Thy hose clean rub,
and thy shoes wipe also.
A Napkin sée that
thou have in readiness,
Thy Nose to cleanse
from all filthiness.
Thy Nails if néed be
sée that thou pare,
Thy Ears kéep thou clean;
thy Téeth wash thou fair.

If ought about thée
chance to be torn,
Inform thy Friends
how it was worn;
Then new for thée
they may provide,
Or mend the Old
in time being spied.
This done, thy Satchel
and thy Books take,
And to the School
haſt do thou make,
But ere thou go,
with thy ſelf fore-think,
That thou take with thée
Pen, Paper, and Ink:
For theſe are things
for ſtudy neceſſary;
Forget not then
them with thée to carry.
The Souldier preparing
himſelf to the Field,
Leaves not behind him
his Sword or his Shield;
No more ſhould a Scholar
forget fooliſhly
What at the School
he muſt occupy.

These things thus had,
straight take thy way
Unto the School
without any stay.

How to order thy self in going by the streets, and in the School.

Chap. 2.

IN going by the way and passing the Street,
thy Cap put off, salute them you meet
In giving the way to such as pass by,
it is a point of civility,
And if thy way fortune so far to fall,
let it not grieve thee thy fellows to call.
When to the School thou shalt resort,
this rule mark well I thee exhort: (ents.
Thy Master there being, salute with all reder-
declaring thereby thy duty and obedience:
Thy fellows salute in token of love,
least of ungentleness they do thee reprove.
Sit down in thy place, thy Satchel untie,
thy Books take out, thy Lesson apply.
All things seem hard, when first we begin,
yet labour and diligence at last do them win.
We ought not to recon and count the thing hard,
that bringeth pleasure and joy afterward:
Learn in thy youth, for it is most true,
it will be too late when age doth ensue.

Deds

Deeds that deserved fame and great praise,
buried we see in old days,
If Learning had not brought them unto light,
and set them abroad in all peoples sight,
Apply thy mind to Learning and Science,
for Learning indeed will be thy defence.
Nothing to Science compared may well,
the sweetnes wherof doth all things excell.
And Cato the wise, this worthy saying hath,
ỳ man wanting learning is an image of death;
The root of learning most bitter we deem,
but yet ỳ fruits most pleasant do seem, (live,
Then labour for learning while here thou shalt
the ignorant to teach, and good example give:
So shalt then be thought a member most worthy
the common-weith to serve in time of necessity
Experience doth teach, and shew to thee plain,
that many by vertue to honour attain,
Which were of birth but simple and base,
such is the goodnes of Gods special Grace,
For he that to honour by vertue doth rise,
is doubly happy, and counted most wise.
If thou doubt any thing, desire to be told:
no shame to learn be thou never so old,
Ignorance doth cause great errors in us,
for want of knowledge doubts to discuss.
Then learn to discern the good from the ill,
such as thee warn, bear them good-will,

When

When from the Schoul ye shall take the way,
orderly go ye, two and two in array,
Your selves Matching as méet as you may,
that men in beholding may well of you say.
In commending those your mannerly ways,
which néds must sound to your great praise:
Not running on heaps as do swarms of Bées,
as at this day now every man sées;
Not using but refusing such idle toys,
as are commonly used in these days by Boys,
As whooping & hallowing as in hunting the Fox
that men in hearing derive them with mocks.
This foolish forsake, this folly eschew,
and your own praise mark this doth ensue,
In going by the way neither talk nor jangle,
gape not nor gaze at every new fangle;
But soberly go with countenance grave,
humbly your selves to all men behave,
Be free of a Cap, and frank of a Knée,
and beloved of all men be sure thou shalt be.
Be lowly and gentle, and frank of mood,
that men cannot chuse but speak of thée good.
In passing the Stréet do no body harm,
use but few words & thy tongue be thou charm,
Then may men sée that grace in thée groweth,
from whence every grace abundantly floweth.
When thou art come where thy parents do dwel
thy leave there taking, bid thy fellows farewel

The

The house then entring in thy Parents presence
humbly salute them with all due reverence.

How to behave thy self in sitting at the Table. Chap. 4.

When down to the Table
thy Parents shall sit,
In place be ready
for the purpose most fit.
With sober countenance look them in the face,
thy hands holding up, thus begin then Grace.

Grace before Meat.

Give thanks to God (with one accord)
for that shall be set on the board;
And be not so careful what to eat,
to each thing living the Lord sends meat,
For Food he will not see you perish,
but will you feed, foster and cherish,
Take well worth what he hath sent,
and at this time therewith be content.
Praising God Amen.

As treatably speaking as thou art able,
for their understanding that sit at the table,
Grace being said, low courtesie make then,
and mannerly say, Much good may it do you.

Of

Of Nature then if able thou be,
to serve at the Table it shall become thee,
In bringing to it such meats as shall need,
for thy Father and Mother thereon to feed:
Dishes with measure thou ought best to fill,
else maist thou chance thy service to spill
Upon thine apparel, or else on the cloth,
which for to do, would anger them both.
Spare Trenchers & Napkins have in readines
to serve at the Table, if there come any Guest
Have a quick eye that nothing do want,
of necessary things see there be no scant.
As of bread and drink, provide thereof plenty.
the boider with bones see oft thou dost empty.
At hand be thou ready if any do call
to fetch or take up if ought chance to fall.
When they have done, then ready do thou make
the table up fair in order to take;
First the Salt see then that thou do cover,
having by thee either one or other,
Who from thy hands all things may convey,
as from the Table thou shalt take away,
A Boider upon the table then have,
the trenchers and napkins put therein to save.
The crumbs with a napkin be careful to sweep
at the tables end in a Boider them keep;
Then before each man a clean trencher lay,
the best being serving first, the rest in array.

Then

Then Cheese with fruit on the Table set,
Biskets or Carrawaies, as ye may get,
Wine see thou fill then, or else Ale or Beer:
but Wine is the meetest to make up the Cheer
Then see thou attend the Table upon,
it to void when thy Parents have done.
Each side of the cloth see thou turn in,
folding it up, at the higher end begin.
A clean Towel then on the Table spread:
a Towel wanting, a Cloth take with head.
The Salen and Ewre to the Table bring,
in place convenient their pleasure abiding.
When thou shalt see them ready to wash,
the Ewre take up, and be not too rash,
In powring out water more then will suffice:
then take up the Cloth, that they may arise,
All things thus done, forget not thy duty,
before the Table to make low courtesie.

How to order thy self sitting at the Table. Chap. 4.

O Children give ear your duties to learn,
how at the Table your selves to govern,
Presume not too high, I say, in no case,
in sitting down to your betters give place,
Suffer each man, first served to be:
for it is a point of great courtesie.

And

And when they are ſerved, pauſe thou a ſpace,
for that is a ſign of nurture and grace;
Salt with thy knife reach to and take,
thy bread cut fair and no mammocks make.
Thy ſpoon with Pottage too full do not fill
for ſouling the cloth, if it chance to ſpill.
And rudeneſs it is thy pottage to ſup,
or ſpeak to any, his Noſe in the cup.
Thy knife ſee be ſharp to cut ſmooth thy meat
thy mouth fill not full when as thou doſt eat
Not ſmacking thy lips as commonly do Hogs
nor gnawing of bones as do Dungbil-dogs.
Such rudeneſs abhor, ſuch beaſtlineſs fly,
at the Table behave thy ſelf mannerly:
Thy fingers keep clean thy trencher upon,
having a Napkin to wipe them thereon.
Thy mouth in like caſe clean do thou make,
the Cup to drink if in hand thou doſt take,
Let not Tongue at the Table walk,
and of no matter either jangle or talk,
Temper thy Tongue and thy Belly alway,
for meaſure is treaſure, the proverb doth ſay
And meaſure in all things is to be uſed;
what is without meaſure, ought to be refuſed
For keeping of ſilence thou ſhalt not be ſhent,
whereas thy talking may cauſe thee repent
Both ſpeech and ſilence are things commended
but ſilence is meeteſt for a Child at the Table

For Cato doth say, that in old and young
the first step to vertue is to bridle the tongue.
Pick not thy teeth at the table sitting,
and use not at meals over much spitting.
This rudeness in youth is nought at a word,
thy self mannerly behave at the board.
If occasion of laughter at the table you see,
beware out of measure at no hand you be.
Of good manners learn, and know what you can
it will thee praise when thou art a man.
Aristotle ye Philosopher this worthy saying writ,
that manners in a Child are counted most fit,
Then playing on instruments or vain pleasure,
for vertuous manners are more precious treasure.
With this prudent saying be not offended. (sure
or playing on instruments is not discommended.
The Philosopher's rule herein hath not erred,
manners before musick he would have preferred
Refuse not good Counsel, nor his word despise,
to vertue & knowledg by them thou maist arise.

How to order thy self in the Church. Chap. 5.

When to ye Church thou shalt take thy way
knocking or standing to God humbly pray
All worldly matters from thy mind put apart.
and earnestly praying to God lift thy heart.

A contrite heart he doth not despise,
but doth account it a sweet sacrifice,
Therefore to him thy sins shew and confess,
asking for them grace and forgiveness.
He is thy Physician that knoweth thy sore,
and can to health again thee restore
Then ask then in faith, not doubting to have,
he then shalt receive that which then dost crave:
If lawful it be of God to require,
he will hear thy request and grant thy desire.
More merciful he is then tongue can express,
the author and giver of all grace and goodness.
All ye that labour and burthened be,
I will refresh you in coming to me:
Those are Christ's words, & Scripture is plain
spoken to all such as here suffer pain.
Our wills to his words, now then let us frame;
the heavenly habitation thereby we may claim
In the Church comely thy self behave,
both in carriage, with countenance grave:
While you be there talk of no matter,
nor with one another, nor clatter.
Order thy self reverently alway,
when to the Church thou shalt come to pray.
Each thing hath its time, consider the place,
for it is a token of nurture and grace.
The Lord hath call it the House of Prayer;
it must not be used as a Market or Fair.

The

The Fruits of Gaming, Vertue, and Learning.

Chap. 6.

O Little Children, eschew each ill game,
for ye hath brought many a one unto shame
As dicing, and carding, with such other plays,
but if you delight in any such thing,
Delight in knowledge, vertue and learning,
for learning will lead thée to ye school of vertue,
And Vertue shall teach thée Vice to eschew.
vice being subdued thou canst not but flourish:
happy is that man that Vertue doth nourish.
by knowledg likewise thou shalt doubts discern
And all other things be néedful to learn.
these are the fruits which by them we take,
Then cursed they be which do them forsake,
but we err in wit, in following our will,
And in judging that good which is very ill.
let reason thée rule and not wit thée lead,
In following thy fancy a wrong way to tread,
but subdue thy lust, and conquer thy will,
If it shall not move thée to do what is ill.
for what hurt by game, to many doth grow;
No wise Man I think but doth it well know.
experience doth teach and make manifest,
That all honest men it hate and detest.

Strife & debate, with murther & theft, (left,
which among Christians I would God were
Cursing and banning, swearing, and tearing,
that no Christian heart can abide the hearing.
These be the fruits that from gaming do spring
avoid gaming then, for there's no worse thing.

How to behave thy self in talking with any Man. Chap. 7.

If one demand a question of thee,
in answer too hasty take heed how thou be:
Weigh well his words, the cals understand,
ere an answer to make, thou dost take in hand:
Or else he may judge in thee little wit,
to answer a question, yet not knowing it.
Suffer his tale out whole to be told,
then speak thou maist boldly & not be control'd
Low obeysance make; look him in the face,
and treatably speaking; thy words duly place.
With countenance sober, and body upright,
thy feet just together, thy hands in like plight
Cast not thy eyes on every side,
& when thou art praised therein take no pride.
In telling thy tale neither laugh nor smile,
such folly forsake thou, and count it vile.
In an audible voice thy words plainly utter,
smoothly pronounce them without stop or stutter.

To

Too high, nor too low, since both exceed measure,
in using thy tongue, in thy talk take no pleasure
Be careful an order to keep and observe,
for so from thy purpose thō shalt seldom swerve
Hastiness of speech will cause thee to fall,
and make thee miss in telling thy tale.
To stutter and stammer is a foul crime;
learn then to leave it, take warning in time.
How evil in a Child it doth become,
to be thy own judge thou having wisdome:
And sure it is taken by custome and use,
while young you be, there is hope of cure.
This general rule yet take with thee,
in speaking to any, bear-headed be.
The common proverb remember yet oft,
better be unfed, then unmannerly taught.

How to behave thy self being sent on a Message. Chap. 8.

If on a Message thou chance to be sent,
take heed to the same, & mark what is meant
Depart not away, if thou be in doubt,
but know well thy message before thou pass out
With possible speed then hast thou right soon,
if need so requires, that so it were done.
After humble obedience, thy message discharge,
in uttering thy words be not too large:

But after thy matter frame thou thy talk;
not letting thy tongue in wastful words walk:
And to thy Master therein make relation,
ever as the answer shall give thee occasion:
Neither add nor diminish any thing from the
left it turn after to rebuke e Grame: (same
But the same utter so near as thou mayest,
no fault shall they find with what thou sayest.
Thus doing, from blame thou shalt be set free,
and counted a servant upright in degree.

Against Envy and Malice.
Chap. 9.

If unto anger thy heart be in thrall,
reason not ruling thee, needs must thou fall.
Conquer thy will, and bridle thy lust,
not following thy fancy though occasion be just
For anger and fury will thee so change,
& thy doings to wise men will seem very strange
All anger and wrath fray far from thy flesh,
or wrath, saith Plato, leads shame in a leash.
The hasty man doth never want trouble,
his madness of mind his anguish doth double.
If malice doth move thee to revenge thy cause,
dread Almighty God and danger of Laws.
Revenge not thy self though able thou be;
forgive the offender and freely agree.
He is perfectly patient and void of disdain,

that

that can both anger and fury refrain,
Envy in no case, the fate of thy Brother,
in word and deed hurt no one nor other,
Debate and deceit, contention and strife,
are the chief fruits of an evil Life.
And Solomon saith an envious heart,
of pleasure or profit, receiveth no part.

The Fruits of Charity, Love, Patience. Chap. 10.

CHarity seeketh not what to her doth belong,
but patiently abiding sustains rather wrong
Not envying, but forbearing with love & patience
so noble is her nature, forgiding all offence.
And love doth make the mind to mercy,
but malice again doth work the contrary;
Which in wicked men will ever bear streak,
but patience doth teach thee to bear every yoak
Where patience and love together do dwell,
all hate and debate and malice they expell.
Love constant, with faith, Pythagoras doth call
a soveraign vertue, and a jewel principal.
Cato doth speak the very same in effect,
where love is not, vertue is imperfect.
Desire of God to assist thee with Grace,
Charity to use, and Vertue to imbrace.
These three following will thee instruct,

and to Vertues School they will thée conduc
And from Vertues School to eternal bliss,
where perfect joy continual is.

Against the horrible Sin of Swearing.
Chap. 11.

IN vain take not the name of God,
swear not at all, for fear of his Rod,
The house of plagues he threatneth to visit,
where Oaths are used, they cannot escape it.
Just is his Judgments, and true is his word,
and sharper it is then a two-edged Sword:
Wherefore beware of his indignation,
learning to live in thy vocation,
Whereunto ye Lord through grace doth thée ca
rising again, if thou chance to fall,
By Prayer and Repentance, & mind to amend
for Christ would have saved all such as offend
If they turn from their wickedness,
and purpose to live in Vertue and Godliness.
What better art thou for thy cursed swearing.
like a blasphemous beast ye name of God tarin
Provoking his ire, and kindling his wrath,
to endless perdition, the perillous path?
Seneca doth counsel thée all swearing to refrain
although much profit by it thou maiest gain.
Pericles, whose words are manifest and true,
doth admonish thée all Oaths to eschew.

The law likewise which God the Lord gave,
swearing amongst us by no means would have.
The counsel of Philosophers I have expressed,
amongst whom swearing was utterly detested
Much less amongst Christians it ought to be used
for it comes of the Devil, and must be refused.

Against the Vice of filthy Talk. Chap. 12.

NO filthy talk in any wise use
thy tongue thereby a beast to abuse,
Of every idle word an account we shall render;
& all men I would this saying to remember:
God the just judge, at the general day,
will take account of all that we say.
That day to the just most joyful shall be,
but all the wicked confusion shall see.
As we live here like reward we shall have,
unless we repent and mercy of God crave.
If God will deal with us so straight,
for things that be of little weight.
Then have we not cause to fear and dread
our evil conversation and lives lewdly led?
Thy tongue take heed then do refrain,
from speaking of words that are but vain.
Thy will and wit to goodness apply,
if the servant of God then will live and dye.

Against

Against the Vice of Lying.

Chap. 13.

TO forge, to feign, to flatter and lye, (
requires divers colors, with words fair an
But the utterance of truth is simple and plain
and needeth no study to forge and to feign.
Wherefore speak truth however stands the ca
so shalt thou find more favour and grace.
Use truth, & tell truth in what thou goest about
for time in all things the truth will try out,
Shame is the reward that to Lying is due:
to avoid shame therefore tell ẏ which is true.
A Lyar by his lying obtaineth this profit,
ẏ when he tells truth, no man will him credit.
Then let thy talk with truth well agrée,
and ashamed therefore thou shalt never be.
How may a man to a Lyar give trust?
doubt his déeds rather, if his words be unjust:
By speaking of truth, there cometh no shame:
but uttering of lyes deserveth much blame.
And though by lying thou shiftest a while,
yet at last it will thée beguile.
Trust to the truth, and speak what is plain;
for the death of the Soul in lies doth remain.

A Prayer to be said when thou goest to Bed.

O Merciful God, hear this our request,
And grant unto us this night quiet rest.
nto thy tuition, O Lord do us take:
hough our bodies sleep, yet let our minds wake
emit the offence this day we have wrought
o thee & our neighbors in word, deed, & thought.
nd grant us thy grace henceforth to flee sin,
hat a new Christian life we may all begin.
eliver and defend us this night from all evil,
nd from the danger of Satan the Devil.
ho, like a Lyon, goes about night and day,
y all subtil means still seeking his prey.
ist us (O Lord God) with thy spirit of grace,
hat valiantly from us the fiend we may chase;
nd in getting the victory may lift up our voice
nd in thy great strength triumph and rejoyce,
aying thus; O Lord to thee be all praise,
r thy mighty protection both now & always.
hus ordering ōr selves, God will us bless then
ith life everlasting. Let us all say, Amen.

The

YOu Princes of the Earth,
this short Lesson learn,
Seek after Knowledge,
all doubts to discern.

Ye Judges, give judgement,
according to right,
As may be found acceptable
in the Lords sight.

Ye Prelates, Preach purely,
the word of the Lord,
That your preaching and living
in one may accord.

Ye Fathers and Mothers,
your Children instruct;
As may them to grace,
and Vertue instruct.

Ye Children likewise,
your Parents obey,
In all kind of Godliness,
as much as you may.

Ye Maisters, do you
the thing that is right;
Dealing in Conscience,
and not as you might.

Ye Servants, apply
your business and Art,
Doing the same truly,
in singleness of heart.

Ye Husbands, love your Wives,
and with them dwell,
Using gentle words,
and the same expell.

Ye Wives, love your Husbands
and obedient be:
For they are your heads,
and above in degree.

Ye Parsons and Vicars,
that have Cure and Charge,
Take heed to your Flocks,
and run not at large.

Ye Men of Law,
in no wise delay,
The Causes of the Poor,
but help what you may.

Ye that be Crafts-men,
in deceit take no pleasure,
But give to all Men
dye weight and measure.

Ye that be Landlords,
and have Houses to let,
At reasonable Rents
them bargain and let.

Ye Merchants that use
to buy and to sell,
Use lawful weights,
so shall you do well.

Ye Subjects, live ye,
in obedience and awe,
Fearing Gods judgments
and danger of Law.

Ye Rich men, whom God
abundance hath sent,
Relieve the poor People,
and Indigent.

Ye miserable Poor,
be content with your Fate,
And though ye be needy,
yet grudge not thereat.

Ye Great men, the causes
of Widows and Fatherless,
Defend against all such
as would them oppress.

All ye that are called
to any kind of Offices,
Execute the same truly
according to Justice.

Let us live here
in our vocation,
To the glory of God,
and profit of our Nation.

Lastly, to come
to true English hearts,
To live in submission
it shall be our parts.

And for King Charles,
our King let us pray,
Whom the Lord God preserve,
and defend night and day.

With his Highness, Counsel,
and the Nobility,
Bishops and Church-men,
and all the Commonality.

God grant us to do this,
which sitteth on high,
Then well shall we live,
and well shall we dye.

Certain

Certain Prayers and Graces, newly added, to be used of Scholars, both before and after noon.

Compiled by *R. C.*

NOw that the Day-star doth appear,
to God devoutly let us call,
That in the deeds of Day-light clear,
he keeps us from misfortunes all.

Let him temper our tatling tongues,
by bridling it after his Will;
Lest horrour ills break us among,
with words of strife that sound full ill.

Let him cover our sight also,
seeing it as he knows best,
Lest we delight in vain things tho,
and so draw them into our breast.

Let all the secrets of our heart
be pure and clean from filthiness;
Lest slothful sluggishness depart
from us that study do profess.

Let mean diet of drink and meat
beat down pride of filthy flesh,
Lest raging in that filthy heat,
we lose of youth the flowers fresh.

The

Theſe things we crave, that when the day
by courſe of kind away ſhall paſs,
And night ſhall come then ſing we may
in praiſe of him, to our ſolace.

And what we may ſtill bear in mind,
in what works we the day ſhall ſpend,
Let us record what words we find
in Books that were made to that end.

In Exodus, and other mae,
that written were by Gods Elect,
We find Gods Precepts written ſo
as followſ is in effect.

When Jacob's ſeed in Wilderneſs
could not abide God's voice to hear,
Then Moſes did himſelf addreſs,
for them before God to appear.

And at the Lords Commandement
he took to him his ſervant true:
Up to Mount Horeb then they went,
to learn this Law which doth enſue.

Which Law God writ in Tables twain,
of ſtone ſo hard which might laſt long,
And would the ſame ſhould ſtill remain
among his folks both old and young.

And first, to make their mind attend,
he said (O Israel give ear)
I am the Lord Omnipotent,
whom thou must serve, obey and fear.

For I thee brought from cursed thrall,
wherein thou wast in Egypt long,
And there could find no ease at all,
but were inforc'd to suffer wrong.

Thou shalt have therefore in my sight
none other God but onely me:
For I alone have power and might,
and all the rest vain Idols be.

Thou shalt cast out, paint, or draw,
for thee, the Form of any thing
In Heaven or Earth, or stand in awe,
of ought that is of mans making.

For why I am a jealous God,
and will my honour to no one give:
I beat the Children with sharp rod,
that like their wicked parents live.

And that to thee or four descents,
in such of them as do hate me,
And keep not my Commandements,
but in their doings wicked be.

But such as love even as they should
me and my Laws, and them observe,
I shew mercies a thousand fold,
and them from evil I preserve.

Take not in vain God's holy Name,
but use it with all reverence:
For why? the Lord hath all such blame
as herein do commit offence.

Remember that thou holy keep
the day of rest as God hath will:
Six days thou shalt do thy work,
and do all things that be not ill.

But the seventh day is the Lords rest,
wherein no vile work may be done
By thee, thy child, thy slave, or beast,
or Stranger that with thee hath wonn.

For in six days the Lord did frame
the heaven, the earth, the creatures all,
The seventh he ceast, and blest the same,
as time for his on him to call.

All these precepts the Lord did write
on the first Table made of Cane,
And would they should in him delight,
that for his love, serve him alone.

The second Table followes then,
wherein the Lord instructeth us
how to behave us towards all men,
and in the same is written thus:

Unto thy Parents honour give,
as Gods Commandement willeth thée,
That thou long days and good maist live
on earth where thy abode shall be.

Murder no man by word or déed,
with tongue or sword or other thing:
Do nought from whence hate may proceéd
for Murder out of hate doth spring.

Avoid all foul Adultery,
and all things that thereto belong,
All filthy thoughts of Lusts of Eye,
and all unchaste talk of the tongue.

Take not by fraud nor by rapine
the things that others do possess:
For to take that which is not thine,
before God is great wickedness.

Against no man false witness be,
but testifie the truth alway:
For God thy secret thoughts doth sée,
and will thée judge at the last day.

Thou

Thou shalt not in thy heart desire
thy neighbours wife at will to have:
His house nor field don't thou require,
as nor his servant, or his slave.

Be not desirous to receive
his ox, or asse, or any beast
That he is not willing to leave,
nor ought that by him is possest.

These be the Laws that God did give
to Jacob's seed in Wildernes,
And would that they therein should live,
that will an endless life possess.

But such as will this Law neglect,
and walk after fleshly desire,
The Lord at last will them reject,
to dwell in everlasting fire.

The Lord God, for his mercies sake
guide us in his most perfect way,
That we may scape the fiery Lake
and live with him in bliss for aye.

That these things may be granted us,
at this time henceforth alway,
In the name of our Lord Jesus,
to God the Father let us pray.

OUr Father which in Heaven art,
and dost raign over all,
Thy holy Name be sanctified
amongst both great and small.

Thy Kingdome come, wherein we may
no wicked thing abide,
Nor ought that doth set up it self,
or is puft up with pride.

Thy will be done upon the Earth,
like as in Heaven above;
Where all the Creatures worke thy will,
because they do thee love.

Give us this day our daily bread,
which need doth make us crave:
For why our soules and bodies both
of thee their food must have.

To ask forgiveness of their sins,
dear Father we are bold:
As we forgive wrongs that are done
amongst us manifold.

Do thou not us to trial bring,
for we are weak indeed:
But when that sin us assault,
deliver us with speed.

For

For why? the Kingdom, and the power,
and glory every whit,
Is thine and shall be ever mine:
all souls say, So be it.

|| O Lord, preserve our King and Queen
with all his Royal Train:
But chiefly such as zealous be
the Gospel to maintain:
Which grant, O God, till day of Doom,
in Britain may remain.

Prayers for Mid-day.

NOw that we have the morning spent
in Learnings honest exercise,
Lest Natures Law being bent,
our bodies let us not despise.
Let us therefore take at Gods hand
such Nourishment as he doth give
To feed his Folk by Sea and Land,
without the which we cannot live.
And that we may avoid excess,
to him for grace now let us call:
For surfeit doth the wit oppress,
and drowneth good things natural
And more besides, the gift of God
if we abuse, unto our shame,
We worthy are to feel the rod,
for such dishonour to his Name,

That we therefore may hold the mean,
to him that made us, let us pray:
And to his promise let us lean,
that will'd us in his name to say,
Our Father which art, &c.

A Prayer for Evening.

BEfore the clear light of the day,
by course of kind draws to an end;
To God devoutly let us pray,
that he will keep and us defend:
And that ill Dreams filthy and vain,
with Fantasies that night doth bring,
May fly far from our heady brain,
while we by sleep seek refreshing,
And that we will our foes suppress,
who still do seek us to beguile,
So that no manner of wickedness
have power our bodies to defile.
And more besides, that when we sleep,
he will vouchsafe us wished ease:
So shall we when the day doth peep,
his Majesty with praises please.
Now that the Father of all might
will grant this for his dear Sons sake,
Let's now be humble in his sight,
as he hath taught, our Prayers make:
Saying, Our Father, &c. as before.

The Lord that did all things create
for man, serve him at his need,
Bless all that we do drink or eat,
And give it strength our flesh to feed.
For whatsoever shall nourish indeed,
Whether it be good for men or beast,
Must by his great power be blest.
And sith we have an inward man,
That must with inward food be fed,
Which by no means obtain we can,
But by him that is heavenly bread,
And of all spiritual things the head;
Let us still feed on him in mind,
That gave his flesh to feed man-kind.
Thus doing we shall run our race
Without the want of any food.
And at the last come to the place
That promis'd was to Abraham's brood,
And by faith washt in Christs his blood,
Where evermore we shall him see,
That is one God in Persons three.
O Lord preserve in health and peace,
King Charles, our most gracious King,
Thy holy spirit in him increase,
That he may be as he hath been,
A sword to cut off Popery clean;
That he and we may hold that truth
Which he hath loved from his youth.
Amen.

Now

Grace after Meat.

NOw that you have your bodies fed,
with food ye feeble flesh must have.
Remember that you break your bread
To such as need compells to crave:
For God, that to us good gifts gave,
Would ye you should therewith refresh
Such as do lack, and are your flesh.
You are not Lords of that you have,
But must account of each thing make
To him that giveth, when you ask,
Aboundance for his mercies sake,
And would not you should see them lack,
Be diligent alway therefore,
To help the needy with your store.
And if you doubt what sort they be
That should relief find at your hand,
Among all men look whom you see
That of your help in need do stand,
To be relieved and loos'd from band,
Them must you know to be that sort
That at your hands must have comfort.
But chiefly such as do profess
The name of Christ unfeignedly,
For in them Christ is in distress,
And craveth help in misery.
And will repay with usury
All that to him you give or lend,
And that in life which shall not end.

Amen.

As to the sick all pleasant things
have still unsavory tasts:
So shall Gods gifts be unto us,
if dainly we them waste. (Lord
Take heed therefore, saith Christ our
that surfeiting ye shun:
Let not your hearts with banquetting
be drown'd and overcome.
Receive Gods gifts with giving thanks
and natures weakness feed:
When you have done, remember those
which want and stand in need.
So shall God bless and ehe increase
your basket and your store,
And give you life in Christ our Lord,
which lives for evermore. Amen.

Grace after Meat.

Mans life preserved is by food,
as God hath well decreed:
But on Gods grace and holy word
our souls must daily feed.
Through want of food material,
the body soon will pine:
So will the soul, if long it lack
the Spiritual Food Divine.
To thee be praise (O Father dear)
which at this time hath sent
Both for our souls and bodies food,
thy Children to content. Amen.

Thanks

Grace after Meat.

THanks be to God in Heaven above
for he hath fed us well:
And we beſeech his gracious love
to feed our ſouls as well.
Repentance with the fruits thereof
that we never forget.
Tender (O Lord) thy holy Church,
good rulers in it ſet:
And evermore upon England
thy heavenly grace down ſend.
That we may by thy word and truth
our ſinful lives amend.
And finally, all ſuch as be
afflicted for thy word,
Comfort them by the Holy Ghoſt,
through Jeſus Chriſt our Lord.

O Lord preſerve in peace and wealth,
Our noble King, & ſend him wealth. Amen.

Grace before Meat.

TO eat and drink doth ſmall avail,
the world is all but vain:
Except the Lord do our hearts guide,
our pleaſures are but pain.
Grant us therefore, O Chriſt, that we,
may all with one accord,
Not live to eat, but eat to live,
and live to praiſe the Lord. Amen.

T

e eyes of all things do look up and trust in
thee (O Lord,) thou givest them meat in
season, thou openest thy hand, and fillest with
blessing every living creature. Good Lord,
us and all the gifts that we receive of thy
reous liberality, through Jesus Christ our
. Amen.

Grace after Meat.

e God of all Power, who hath called from
death the great Pastor of his Sheep, the
Jesus, comfort and defend the flock which
ath Redeemed by the Blood of his eternal
tament, encrease y number of true Preach-
, repress and mitigate the malice of obsti-
Tyrants; enlighten the hearts of the igno-
, release the pains of such as be afflicted, but
cially those that suffer for the Testimony of
Truth; and finally confound Satan by the
r of our Lord Jesus Christ. So be it.

Grace before Meat.

Christ which at his last Supper gave him-
self unto us, promising his body to be cru-
d and his blood to be shed for our sins, bless
nd our Meat. Amen.

he God of peace and love vouchsafe always
well with us, and thou, Lord, have mercy
us.

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Grace

Grace after Meat.

GLory, honour and praise be given to t
O Lord, which hath fed us from our t
der age, and giveth sustenance to every li
thing: replenish our hearts with joy and gl
ness, that we always having sufficient, ma
rich and plentiful in all good works, thro
our Lord Jesus Christ. So be it.

Our King and Queen, O Lord, defend.
And bless them both, World without end.

A Prayer.

GOD preserve our Realm, the Kings M
jesty, with his Royal Queen, the Hon
rable Counsel, and all the Nobility and C
mons of the same: God assist the Clergy w
his holy Spirit, in setting forth his truth:
defend the favourers of the Gospel, and m
us all faithful and zealous in the same:
mighty power of God destroy Antichrist w
his wicked Kingdom: God send the Gosp
joyful and free passage through the whole wo
that every one of us may live Godly & upri
ly in our vocation and calling, through J
Christ our Lord. Amen.

FINIS.

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